



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XIII.

Miscellaneous Intelligence.

From the Western Recorder.

DUTIES OF PRIVATE CHRISTIANS.

No. VI.

"And when he is old, he will not depart from it."

I have said that training up young children in the ways of piety is a matter of extreme delicacy; that it requires discernment, regularity, perseverance, unanimity between the heads of a family; that it demands consultation and experience, and above all, a spirit of fervent prayer, accompanied with the most unwearied assiduity. The ancient law-giver of God's covenant people shows, also, that parental instruction should be pursued as a constant employment. "These words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thine house and upon thy gates."—What language could be more explicit than this? The words of God, it seems, are to be in our hearts; we are to teach them diligently to our children; we are to talk of them in our house, and by the way; when we lie down, and when we rise up. We are to bind them, as it were, upon our hands, and upon our foreheads—to write them upon the posts of our doors and gates. No directions could be more full and more urgent than these! Doubtless a compliance with them is necessary to insure the descent of the divine blessing.

Let it not be said that these directions were intended chiefly for the Jews. There is no evidence of this, but every thing to the contrary. Compare the numerous maxims of the wise king of Israel with the language of the New Testament; and you will discover an entire similarity of views. But besides this—Christians, as grafted into the stock of Abraham, and heirs with him of the covenant of promise, must expect to abide by the terms of that covenant, if they would inherit the blessing of Abraham. "I will be a God to thee, and to thy seed after thee," said the Almighty to that father of the faithful. Yet he had previously said—"I know him, that he will command his children and his household after him; and they shall keep the way of the Lord," . . . that the

Lord may bring upon Abraham that which he hath spoken of him." Here the condition of the promise is plainly implied. The whole history of God's dealing with the Jews shows the importance of this condition. And what was thus important to the natural seed of Abraham must be equally so to all who are heirs with him in the same gracious covenant.

But, with what a standard of duty are we here furnished! Do Christian parents of the present day abide by it? Or are they not rather looking to each other's negligence for a standard? The condition of the promise is both just and practicable. Abraham was a fallible man; yet he so far fulfilled the condition, as to obtain the promise. Nor is this a solitary example. The church of Christ has ever had its Abrahams in this respect. Notwithstanding the multitude who neglect the religious education of their children, a small number have generally been found, who might say, in reference to every member of their households—Here am "I, and the children which God hath given me." To attribute these instances to the mere acts of undefined sovereignty, is to make the promises of God of none effect. Where we see parents, for years together, continually laboring with their children, pleading the promises, and crying to God in their behalf; and where we see this course of faith, action and prayer, imperfect as it necessarily is, followed at length by the conversion of all the children of the family, it is downright antinomianism not to refer the circumstance to the covenant faithfulness of God, whose promises are the overflowings of infinite goodness and condescension.

But I have intimated, that few families, even among evangelical Christians, present such a scene as this; because few are found faithful in reference to the gospel standard. Let us next attend to some of the excuses which are usually offered, in palliation of their delinquency. The letters of the alphabet, as in a former instance, may serve for the purpose of designation.

A. may represent a large portion of heads of families, who plead the want of talent. But if this excuse is valid, it will follow that the rule which God has given is too strict. All might do as much as was done by the simple woman of Samaria. She exerted to the utmost the talent which she possessed, and the blessing immediately followed.

B. may represent an equally large portion, who plead the imperfections of their nature. But the question here is, are these individuals continually trying to do their duty, and looking effectually to God for direction and assistance?

If they follow the doctrine and commandments of men, rather than the word of God; or adhere to "old wives' fables," rather than to the explicit directions of the bible; they are fundamentally wrong, and may not presume to avail themselves of the plea of an apostle—"When I would do good, evil is present with me." They must first *will to do good*—will to follow faithfully the right standard of duty, before they can institute such a plea as this.

C. may designate the multitudes, who plead more or less indirectly the sovereignty of God, as an excuse for their want of persevering effort. These have by some means mistaken the precise nature of the covenant. God is indeed a sovereign, holy and glorious; yet every where he works by means; and here we are furnished with means of his own prescription. To make use of these means is not to resist his purposes. Respecting the doctrine of divine sovereignty, the devices of the adversary are absolutely endless. Often they are too subtle for detection. Nevertheless, faithfulness will be rewarded.—The directions are before us; they are plain; and the promises of God are sure.

D. may designate a multitude equally large, who neglect their children from a fear of making them practical Arminians. But in avoiding one danger, they plunge headlong into another. The directions are explicit. Train up a child in the way he should go. Bring them up in the nurture and admonition of the Lord. Thou shalt teach them diligently, &c. This implies that the thing required is practicable; and if we manage precisely according to the directions which are given us, we are in the path of obedience and safety.

E. may designate immense numbers, who are periodical in the discharge of their duty, from a secret idea that it is necessary to "wait God's time." They seldom press their children on the subject of religion, till they can discover in them some special indications of the operations of the Holy Spirit. Till this period arrives, all their instructions and prayers are quite formal, having reference to the indefinite future. This management they construe into humble submission. But is it not deliberately inverting the order of things? We are to do our duty immediately, praying fervently that the blessing of the Spirit may be added.

F. presents us with numbers, who are induced to neglect their children, from an apprehension that if they should at first be "kept too strict, they would afterwards vibrate into the opposite extreme." Suffice it to say, in relation to these persons, that they virtually call in question the wisdom of the divine requirements. Their controversy, did they but know it, is directly with God. "Train up a child in the way he should go; and when he is old, he will not depart from it."

G. presents us with numbers, who are intimidated from the plain path of duty, by examples of youthful apostacy, in families that have been distinguished for piety. "Surely," they will say, "such good people and good ministers must have been faithful. If they fail, what can I hope to accomplish?" Rather let them say, the promises of God are sure. Probably not one of these good men was on the whole

more devoted to God, than Eli of old, who was nevertheless openly punished for unfaithfulness to his children. Yet *some are faithful*.

H. may be supposed to refer to a multitude, who say, "We cannot instruct our children in these things, because we have so little religion ourselves." This is pleading one sin in extenuation of another. But suppose we consider the statement to be literally true. Then it will follow, that those who make it are in the broad road to perdition, and exposed to the eternal wrath of God. If it be not strictly true, then it had better not be offered.

I. may refer to those who neglect religious instruction, for fear of making their children angry, or of provoking them to laughter. Their children, then, it is probable, have been imperfectly governed, and greatly neglected as to religious instruction, in times past. But they must either take up their cross in the midst of the greatest obstacles, or hazard the eternal destruction of their children. The promise is conditional, and there is no other alternative.

Thus far, however, I have chiefly confined my observations to the education of young children, presuming that parents who begin well, will afterwards be inclined to persevere. Certainly, the circumstances of childhood are in many respects more critical than those of youth. He that has learned to manage well amidst the former, may be supposed to acquire skill sufficient for the latter. Perhaps, as a general rule, this supposition corresponds with fact; yet there are many exceptions. Christians are not always stable: Youth has peculiar temptations; and as the cares of a family multiply, parents often grow remiss, and begin to offer excuses which they would once have considered as nugatory. Let us examine some of these.

K.—Some are ready to say, "I have now so many other things to teach, that I must attend less than formerly to the subject of religion." The plain interpretation of this plea is—"I can no longer consider religion as the one thing needful."

L.—Some are heard to say, "Children will be children—It is not best to be too strict with them." But is it not always best for parents to obey the strict commands of God? Government may be too arbitrary in its character, and at the same time inefficient.

M.—Others, anxious to push their children forward into business, and sending them for this purpose into places of peculiar temptation, will plead that "they must learn to take care of themselves." This is an abstract truth, but it has no application to the circumstances. If parents would *teach children how* to take care of themselves, they must use every proper means to *keep them out of temptation*. "Lead us not into temptation," is one of the petitions of the Lord's prayer.

N.—Others anxious to polish the manners of their children, are in haste to urge them into places of fashionable resort; and when they perceive the symptoms of thoughtlessness and gaiety take possession of their minds, they keep themselves in countenance, by saying that—"Children must have their amusements." Manners will indeed become polished in such plac-

es; but, christian parent, what price do you pay for the boon? It may be the price of an immortal soul!

O.—Others, anxious to have their children “*know something of the world*,” will permit them to go to places of amusement, where they themselves would not dare to be seen. Press them with the inconsistency of such conduct, and they will say—“O, if I keep my children from these amusements, they will resort to others that are worse.” Well, but is this in fact training up children in the way they should go? If it is, then remember, that when old, they will not depart from it. They will always be triflers.—The truth is, that such children have never been properly governed or instructed. Their parents are training them up for destruction.

P.—Others, who have neither zeal nor energy enough to manage or restrain, or instruct their children, are heard to say—“They are now so old that they must begin to see things for themselves. If I press them too much on the subject of religion, it will make them the more obdurate.” I know not what to do with them, or what will become of them.” Here, again, we are furnished with abstract truths.—Some of them too, it may be apprehended, are fearfully applicable to the case in hand. Such disobedience, indifference and unbelief, as are here manifested, are very likely to be followed by the ruin of children. Parents who have been converted late in life, often resort to such excuses. Their children have not been properly managed—Their earliest years were neglected; and it is now difficult to exert any salutary influence upon them. Yet, difficult as this task is, parents are called to execute it. Let them do it with diligence, fasting and prayer; for who knows but they may yet prevail. If they *now* continue to neglect their duty, may they not rationally conclude that their children will remain unconverted?

Thus it is, Mr. Editor, that Christian parents, at the present day, are found to be unfaithful to their children. All, with few exceptions, are ready to make their excuses. But what will these avail when we stand on the shores of eternity? O, then there will be a fearful day of reckoning! These, and ten thousand other excuses will then be scattered by the four winds of heaven. What will parents then say, whose garments are stained with the blood of their children? Will they dare to plead the example of each other, when the perfect rule is held up before them? Those that *loved* their children *too well* to correct them—“He that spareth the rod, hateth the child.” Those that ruined them by neglect—“Cast ye the unprofitable servant into utter darkness.” Those who ruined them by delay—“To-day if ye will hear my voice.” Those who would seldom converse with their children about the deep things of God—“Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Thus, when we stand before the throne of the Almighty, will every mouth be stopped.

I cannot dwell on this momentous subject: But when I recollect how many of the heads of christian families, even at a day when there are such multiplied facilities for instruction, mani-

fest more reluctance about conversing with their own children on the concerns of their souls, than with the children of other people, my heart trembles in view of the reckoning of the final day. Let not such parents think that they are praying in faith for their children's salvation. If they themselves are saved, it will be “so as by fire.” Your, &c. AARON.

THOUGHT FOR THE WORLDLY.

Let it be supposed that you live on, constant to your present system, and considerably successful in your endeavor to make the best of the world on your own plan, till you attain an advanced age, a period when accumulating signs, and even the mere reckoning of time, must warn you, that you have nearly had your day. Let it be supposed, that you then happen to be in company with a man of equal age, who has been governed from his youth by a firm and cordial faith in that which you have rejected. Imagine that you hear him, induced, perhaps, by the hope of conveying an influence to the minds of some youthful friends, adverting briefly and unostentatiously to his past life, as a religious course: recalling what he regards as the most sensible commencement of the decisive operation of religion on his mind, when the conviction of its truth and necessity became his reigning principle; then, noting some of the effects which have evinced, in their succession, the progress of its efficacy, both in the power of its dominion, and in the creation of its happiness; and, finally, expressing with emphasis his delight and gratitude, that now in the cold evening shade of life, this heavenly light shines still brighter, as intermingling with those rays which are coming fast from a nobler state of existence, confidently expected to be attained through death. Imagine yourself silently hearing all this, expressed in perfect collectedness of mind, in language clear of all wildness and inflation, and observing the aspect of the speaker, uniformly dignified, whether grave or animated; and imagine, too, your own feelings at being placed in such a comparison. Can you conceive it possible for you to maintain the sense of privileged condition, or not to sink in the profoundest mortification? What will you not be compelled to think of a system which throws an aggravation of gloom on a period which the order of nature deprives of pleasures, and besets with multiplying grievances, thus brought in contrast with that other system which warms, and invigorates, and enriches, the close of a worn-out being with something far better than all the vivacity and prospects of youth? What will you think of a system which forbids thoughtfulness to old age, and throws it, for relief, under the pressure of its infirmities, upon the resources of business, which it has no longer strength to transact, or of amusements incongruous with the character of that season, and in which the antiquated performer appears like a man dancing and jesting to the place of execution. You shrink at the idea of being placed in such a contrast. I do not say to you, embrace, then, without delay, the faith which would place you, in that last stage, on the superior ground; for you will

tell me, that your belief is not in your own power; meaning, when you say so, (is not this the plain truth?) that you have no disposition to a serious, diligent, and really impartial re-examination of the subject; but, at least, I am authorized to advise you to be henceforth a little reserved in your ridicule of books describing the rise and progress of religion in the soul. If tempted at any time to its unrestrained indulgence, just look forward to the predicament in which you may one day feel that you stand, in comparison with a man who has experienced that process, (whether the operating cause be a beguilement or a truth,) and is joyfully awaiting its consummation. And I venture to predict to you, that in such a case, your utmost efforts to re-assure yourself that the man so contrasted with you is but a deluded fool, will do little to disperse the gloom settling and thickening on your spirit.—*Foster.*

GRAFTON COUNTY, N. H.

The Bible Society of this county, at their meeting in January last, voted to supply all in their bounds in the course of the year 1828. In October the trustees reported, that 28 towns had been explored and supplied; in which were found 650 families destitute of a whole Bible, and the sum collected but little short of \$300. From 8 towns there had been no return. The work is commenced in these towns, and they will be supplied in a few weeks. In two of the towns which have been supplied, more than half the families were found without the whole of the word of God. Some towns have been explored without any expense to the society. One town has been explored and supplied by a benevolent and pious individual, who does not belong to that town, his minister promising him, that if he would do the work, he (the minister,) would find Bibles. More than half the families in that town were found destitute of a Bible, but all seemed glad to receive one.

There is a professor of religion in this county, who said, that he should have got a Bible and not have been found destitute, but he had a great many books that were just as good as the Bible. One family was found destitute, that had lived without a Bible twelve or fifteen years. The mistress of the family manifested no desire to have a Bible in her house, but at the earnest request of her child, a Bible was left there. This little girl belonged to a Sabbath School, and had learned something of its real value. One man said that he had no Bible, never had, and does not care any thing about having one, but says he will not hurt it, if one should be given him. A certain woman destitute of a Bible, said she did not want the Society to give her one, if they did she would throw it out at the window. A Bible was given her, and laid on her table. She said, I do not care what becomes of it, I will never touch it, as long as I breathe, I won't have it, it may be there to all eternity. It is said she has moved it and reads it, and that her husband is pleased with so good a present. In most cases, Bibles have been thankfully received, and the cause aided. One woman who had but a few leaves of a Bible, cheerfully took one, and declared that she would not sell it, no not for ten dollars.

Another woman, who had been left a widow with nine children, and without property, expressed great joy upon having a Bible given her. One woman who was well supplied with Bibles, told the agent, who called on her in the evening, that she was poor, and dependent on her children, that she believed she could contribute nothing to the Society. The agent left her, satisfied that she could not. She could not, however, rest that night; and in the morning sent for the agent and gave him 75 cents. Persons of various characters and conditions in life have been found destitute of the whole word of God. It is exceedingly humiliating to tell you, that reputed ministers of Christ, deacons in his church, professors of his religion, and the rich and the poor, have been found, in these towns, destitute of the Bible.

[N. H. Obs. abridged.]

TEMPERANCE.

The second meeting of the Middlesex Association for the Promotion of Temperance, was held at North Killingworth, on the 18th of Nov. Delegates were present from ten minor associations. An address was delivered in the Meeting House, by the Rev. Mr. Marsh, and exceedingly interesting statements were made by the delegates, relating to the moral condition of their respective communities. It was reported, that within the limits of nine school districts, there are 233 common drunkards, besides numerous occasional drunkards. Accounts were given of eleven hopeful reformations within the year past. It was also reported, that there are in the same limits, 53 retailers of ardent spirits, of whom 14 have, within the year past, voluntarily given up the practice of selling ardent spirits by the small quantity to be drank in their stores contrary to law. A committee was appointed to prepare and publish an address to professors of religion on the duty of relinquishing distilled spirits as a drink. One hundred and fifty four new members were returned for the last month, who have voluntarily united with the Association on the principle of entire abstinence, making in the whole 260. The Association separated with lively feelings of gratitude to God for the success of their efforts; more deeply impressed than ever with the importance of their cause, and resolved to press forward in their work of reform with greater decision and activity.

The next meeting will be held at North Lyme, on the 3d Tuesday of December.

P. S. One thousand copies of the able address delivered before the last meeting by Col. Griswold have been printed and circulated through the Association.—*Conn. Obs.*

The Synod of Geneva, N. Y. at a meeting held at Syracuse:

Resolved, That it be earnestly recommended to all the members of churches under their care, entirely to abstain from distilled spirits, except as a medicine; to prevent as far as possible its use in their families, and to discountenance in every way practicable, its manufacture and sale in the community.

Resolved, That it be enjoined upon the Pres-

byteries within our bounds, to require of the ministers and churches under their care, to exhibit at the meeting of the Presbyteries, prior to the next stated meeting of the Synod, a statistical report on the subject of intemperance; showing the number of distilleries within their bounds, the quantity of spirits distilled and imported, the number of habitual drunkards, and the cases of poverty, crime, death, insanity, and other calamities, resulting from the intemperate use of ardent spirits; and also exhibiting the progress of reform: And that the Presbyteries be further required to present a condensed summary of these reports to this Synod, at its meeting in October next.

Published by order of the Synod.

D. C. LANSING, *Stated Clerk.*

☞ DRUNKENNESS,—PROFANITY,—DEATH

Died, in Kent, on Sunday, 10th ult. Peter Clear, aged about 30. He was formerly a man of good character, and a school teacher, but of late years the bottle was his principal companion. On the day of his death, with "certain lewd fellows of the baser sort," he went to a house of very doubtful character, intending to spend the day in rioting, profanity, and excess. Here, commingled with the songs of the drunkard, were heard mock prayers and exhortations, indicative of a hardness of heart, and a contempt for the institutions of Christianity, seldom manifested by the most depraved of our fallen race. On supper being announced, Clear was so intoxicated as to render assistance necessary in getting to the table. On being seated, he impiously attempted to perform the solemn service of asking a blessing on the provisions before him. Here the arm of Mercy, which had until this hour stayed the sword of Justice, was withdrawn. The miserable wretch swallowed one mouthful of the food, and with an agonizing exclamation, "Lord God how I feel!" in an instant sunk into eternity! The Bible Christian can make his own comments upon this tale, which we are assured, by undoubted authority, is true.—*Litchfield County Post.*

AGE OF BENEVOLENCE.

The United States contain 12 millions of inhabitants, and the whole sum annually expended by them in sending the Gospel to the Heathen, is about \$120,000; the same people spend annually upwards of \$50,000,000 for ardent spirits. Now what strikes a disinterested spectator as one of the most extraordinary characteristics of the present age, is, the complacency with which the people contemplate themselves, as inhabitants of the world in this age of great and benevolent effort. Yes, the people of these United States, and even pious Christians, can look upon themselves with complacency, and consider themselves as highly favored, in being permitted to live in an age where they can expend the enormous sum of \$120,000 to send the Gospel to the 600,000,000 of Heathen, in obedience to the command of their God and Saviour—and in an age too, where in obedience to the commands of the Devil, they can spend more than 50 millions of dollars for ardent

spirits, destroying the bodies and ruining the souls of more than 30,000 persons a year.

One hundred and twenty thousand dollars, divided among 12 millions of the United States, is ten cents a piece—50 millions divided among 12 millions, is \$4 17 cts. a piece.

Great cause for complacency and self-gratulation have the people of the present extraordinary age, when with great effort they can raise ten cents a head to send the Gospel to the Heathen; and four dollars, seventeen cents a head, to ruin the temporal happiness and damage the souls of thousands of their fellow citizens.

[*Middletown Sent.*]

From the Visitor and Telegraph.

MR. EDITOR,—I was highly pleased at the serious misfortune of the poor whisky trader, as related in your paper. When I read it, I almost insensibly raised my hands and exclaimed, Amen! Amen! success to the good cause. For the encouragement of those engaged in the cause of temperance, here is another of the same stamp.

A whisky trader and manufacturer, a *Christian too!* and perhaps an elder, tells this melancholy tale. "On my last trip to market with a load of whisky, I stopped as usual, at my old stand on the way, on Saturday afternoon, where I formerly sold much whisky by way of retail; but alackaday! not a single quart did I sell. This astonished me, and put me on inquiry as to the cause; when lo! there had been a mad-cap religionist there in my absence, and formed a Temperance Society, and on the plan too of entire abstinence. I usually tarried at this place on the Sabbath, (for I dared not travel on the Holy Sabbath,) what was my surprise at the change of the place—no drinking, no parading, no trampling upon the Holy Sabbath! The place was remarkably altered, and that for the better, and nearly convinced me that Temperance Societies would do good; yet, what is the poor manufacturer of whiskey to do—are we to abandon the making and trading in that article, which is the most profitable?" What says Christ, my friend? "Seek ye first the kingdom of heaven." Again, "What will it profit a man if he gain the whole world and lose his own soul,"—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 31.

Do we manufacture this "liquid fire" for the glory of God? Do we sell this deadly poison to the glory of God? Let conscience speak out and act out, and let her voice be obeyed, and the work will and must go on. This would be a good criterion to try the soundness of our excuse in the manufacturing of this fatal liquid: "Have I ever fell down upon my knees, and lifted my hands to a good and a Holy God, and entreated him to enable me to make ardent spirits for his glory and the good of mankind?" Yes, we wish we could get all our friends from the mountains, engaged in this practice, on their knees upon this subject, and then our distilleries would vanish like the morning dew.

I cannot compare a distillery to any thing better than the "fatal Upas," which kills every thing within its reach. Look at yon dark, gloomy cabin, see the curling of that black

smoke, notice that foul stench, come not near this place; here they manufacture the deadly stuff that causes our prisons to be filled, that peoples our poor-houses and lunatic hospitals, and finally lands the shivering, affrighted ghost to an awful Hell.

TEMPERANCE.

Missionary Intelligence.

AUXILIARY MISSIONARY SOCIETY OF NEW-HAVEN, (WEST.)

The Annual Meeting of this Society was holden in Waterbury, Oct. 8, 1828.

OFFICERS.

Rev. JEREMIAH DAY, D. D. LL. D. *President.*
Rev. BEZALEEL PINNEO, Milford; Rev. ZEPHANIAH SWIFT, Derby; Col. WM. FENN, Milford; NATHANIEL RICHARDSON, Esq., Middlebury;—*Vice Presidents.*
Rev. ASA M. TRAIN, Milford, *Secretary.*
Mr. WILLIAM STERRINS, Orange, *Treasurer.*
Col. WM. FENN, *Auditor.*

The next Annual Meeting of this Society, will be held at Bethany, Woodbridge, on the 7th of October, 1829.

In order to encourage each other, and provoke to good works, we extract from the Treasurer's Report, the following schedule:

Milford, First Society.

Gentlemen's Association, \$70 08
Ladies' Association, - - 57 34
Church contributions, - 50 00—177 42

West Haven, (Orange.)

Gentlemen's Association, - 44 37
Ladies' Cent Society, - 26 46
Boarding School Association, 24 81
Young Ladies' Benevolent Soc'y. 9 50
Juvenile Sewing Society, - 6 50—111 14

North Milford, (Orange.)

Gentlemen's Association, - 77 96
Ladies' Association, - 32 27—110 23

Derby.

Gentlemen's Association, - 56 33
Ladies' Association, - 25 51
Monthly Concert, - 16 33—98 17

Prospect.

Gentlemen's Association, - 71 03
Ladies' Association, - 20 09—91 12

Mount Carmel, (Hamden.)

Gentlemen's Association, - 37 75
Ladies' Association, - 18 17
Young Ladies' Benevolent Soc'y. 20 00—75 92

Waterbury.

Gentlemen's Association, - 32 93
Ladies' Association, - 21 30
Monthly Concert, - 11 27—65 50

Middlebury.

Gentlemen's Association, - 20 91
Ladies' Association, - 27 72—48 63

Bethany, (Woodbridge.)

Gentlemen's Association, - 25 37
Ladies' Association, - 16 17—41 54

Milford, Second Society.

Gentlemen's Association, - 14 52
Ladies' Association, - 25 25—39 77

Amity, (Woodbridge.)

Gentlemen's Association, - 12 00
Ladies' Association, - 27 52—39 52

Wolcott.

Gentlemen's Association, - 12 09
Ladies' Association, - 14 20
Monthly Concert, - 6 68—32 97

Salem, (Waterbury.)

Gentlemen's Association, - 12 27
Ladies' Association, - 15 75—28 02

East Plains, (Hamden.)

Gentlemen's Association, - 8 50
Ladies' Association, - 14 68—23 18

Humphreysville, (Derby.)

Gentlemen's Association, - 7 75
Ladies' Association, - 12 00—19 75

Whitneyville Armory, (Hamden.)

Gentlemen's Association, - - - - -7 37

Oxford.

Monthly Concert, - - - - -4 20

\$1014 51

At the close of the exercises a collection was taken up, amounting to \$15 25.

Extracts from the Report.

The friends of the Lord Jesus in this district, have testified their attachment to the cause of missions, by contributing to the several local associations, one thousand and fourteen dollars seventy-six cents; which is three hundred forty-nine dollars eleven cents more than was collected the year preceding.

We consider the present income as a free-will offering to the Lord, and as originating mostly from principle, and not from sudden impulse.

We feel ourselves warranted in congratulating the friends of Missions, that the cause has a real and lasting hold on the affections of the pious and philanthropic in this region.

The reports and proceedings of the Associations evince a growing familiarity with the routine of duty, and an increasing sense of the importance of system and regularity, as well as an equally attentive and punctual discharge of the duties of the several officers and collectors.

We beg leave to urge upon all those to whom the concerns of this Society and the Associations are committed, that they seek an early and more familiar acquaintance with the duties incumbent on them, and engage promptly in the discharge of them. When men are associated for a common object, they are disposed to view the part which belongs to them individually, of little importance, or leave the performance of it to others. Let not this disposition prevail with you. If it be allowed to prevail, it will occasion a general embarrassment and inefficiency, which will be extensively felt and deplored. If the officers and collectors neglect to do their duty, it will be likely to retard the momentum of the chariot of salvation, which has the last year received a new impulse, and is expected to move onward with accelerated speed in time to come, till it has carried the glad tidings of pardon and peace, through a Redeemer, to every section of the globe.

But one fact needs to be established, to justify missions, and to call forth all the energies of our souls in support of them. If *souls are perishing for lack of knowledge*, there is not another question to be started. For what man would plunge his soul into the darkness of despair, —and if no one is willing to lose his own soul, can he see his brother perish, and not attempt to save him? And what Christian does not know that Jesus Christ is the only Saviour, and his Gospel the only means appointed to rescue souls from ruin? and that he taught in his life and exemplified in his death, the import and bearing of the law of love! He laid down his life for Jews and Gentiles! He set his love upon them when they *were dead in trespasses and sins*, and endured the agonies of crucifixion that *we might not perish, but have everlasting life*.

The ignorance of those who boast of their wisdom, their indifference to divine subjects, and their awful delusion, furnish no excuse for our leaving them to perish. They are mad upon their idols, and have made a covenant with death! They perish, but they know it not. Their dreadful apathy and their unconsciousness of danger, are additional reasons for our pity, and call most loudly for our interposition to save them from ruin. Unsolicited and undesired, let us then have compassion on them, and let our bounty flow forth to succour them.—When they shall have felt the quickening power of the Saviour's love, they will bless their benefactors on earth, and celebrate the praises of the God of grace.

What if no benighted heathen does importune us for the Gospel! If we were in his condition we might feel the galling chains of sin, but we should not dream of deliverance by the blood of the cross; we should not ask for the bread of life: if others did not pity us we should not be redeemed. We must therefore survey the miserable and ruined state of the heathen, and place it in the light of day, which we enjoy. Let us in imagination change circumstances with them: let us drop into their guilt, and woe, and helplessness. Placing our souls in their souls stead, we ought to do to them as we verily believe they ought to do to us, if we had exchanged places with them. The law of love plainly demands this at our hand. Let this single view of our duty dwell upon our minds, till our hearts are warmed and melted under its simple, but all powerful influence. That we may know and feel, let us leave the hill of Zion, and go down into the region and shadow of death, where no *light shines* from the Sun of righteousness, and where the *light itself is as darkness*. Let us shroud ourselves and all that is dear to us, under the delusions of Mahometanism, or the gross moral darkness which covers the pagan world. Let us break up all the ties of natural affection, and the foundation of human confidence, and pour the blood of our infants at the feet of an idol, or cast them to the crocodile. Let us thrust our widowed mothers into the fire, and leave our fathers to perish without attendance, because they are old and helpless. Let us torture our own flesh to atone for our transgressions, and wear out a life of abject slavery to sin and Satan, and at last lay ourselves down to be crushed under the wheels of the supreme idol. Let us trace the aspect of

our endless destinies, in the character of gods whose essence is sin, and whose religion is death. Let us blot out at once all the blessedness of the land of civilization, of science, of refinement, of social joys, and all the tender affections of father, son, and brother. Let us forget as though they had never been, our Bibles—our Sabbaths—the ministry of the word—the communion table—the mercy seat—and the promises of God the Redeemer of souls. Let us be ignorant of redemption by the blood of the cross, and feel that we must die, while we know not *what* or *where* we shall be hereafter. Let our miserable days draw near their close, and black clouds of despair hang over the valley of death, while not a single ray of light from the throne of God breaks upon the gloom; and then let us, brethren, say, if they who enjoy the abundance and the hopes which we now possess, are not under obligation to do what they can, to raise us to a fellowship with them in privilege, in character, and in glory? And yet what we, in *their* circumstances, could reasonably wish them in *our* circumstances to do for us, we are, by the *golden rule*, (the law of love) bound now to do for them.

Let us come then, to this work of love, with enlarged views of our ability and obligation, remembering, that He, whose we are, and all we have, has said, *He that soweth sparingly, shall reap also sparingly; but he that soweth bountifully, shall reap also bountifully. God loveth the cheerful giver. The liberal soul shall be made fat.*

It is delightful to the benevolent eye, to witness the efforts which are making to dispel the moral darkness of pagan lands, by sending forth the light of divine truth into those lands. It is a glorious work, in which all may, and ought to engage with their might: and who does not anticipate the happy result of this labor of love! It will cause the blind and the ignorant to see and understand the truths which are able to make them wise unto salvation, while our own bosoms will be made to feel their benign effects, and to pray for the coming of Christ's kingdom throughout the world. Such motives, independent of the great command, "*Go ye into all the world and preach the Gospel to every creature,*" should take fast hold on every Christian's heart, and produce a lasting conviction of duty.

Brethren and Friends—Let us resolve to do what we can, to send the cup of salvation to millions, that they may drink and live forever. Let us pray, that the noble institution to which we are auxiliary, with other kindred institutions, may, like a majestic river, roll the waters of life to the door of every dwelling of man.—May they pour the streams of consolation around every dungeon of superstition and guilt.

Let the objects of the various benevolent institutions of the day, be borne on our prayers to the throne of grace, and on our efforts and our charities to the ends of the earth!

FROM THE MEDITERRANEAN.

The subjoined letter from the Rev. Mr. Bird, late missionary at Beyroot, dated Malta, Sept. 19th, contains a number of interesting particulars.—*N. Y. Obs.*

"The latest word from the Morea is, that the

Egyptian troops had commenced their embarkation on board the transports, to return to Alexandria; and that the few Turkish troops that are to remain behind in some of the strong holds, will be, most likely, soon driven from their posts, and from the country by the French troops already landed there. As to the prospect of a speedy peace, and of our consequent return to our station, we see not that it is at all more flattering than when we first landed from Beyroot.

We have lately received various letters from Syria, some of which are in answer to those we wrote announcing our arrival at Malta. No political disturbance has taken place in that region. The plague had been more severe than the year before, but, about the first of July, earlier than usual, seemed to have expended its power. Our friends there remain firm. Asaad Shidiak was reported to be dead; but the report was not credited by all.

Letters from our German brethren in Egypt, give encouraging accounts of their success in disseminating the Scriptures. A letter also from Dr. Korck, superintendent *pro tem.* of the school established by Mr. Brewer at Syra, represents that school to be in a most flourishing and prosperous state.

Our much valued friend, Mr. Abbott, the British Consul at Beyroot, was, by the last advices, dangerously ill at Smyrna. His recovery was doubtful.

Mr. Goodell has been laid aside, by sickness, for the past three weeks, but expects to resume preaching again next Sabbath.

Our friend and former companion in labor, Mr. King, touched here on his way to Greece. The vessel was to pass on to Poros, and land her cargo; and then proceed to Smyrna, where, according to notices we have received, she has arrived. Mr. K. we have not heard from directly, since he left here.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 6, 1828.

An old and esteemed patron at the west, has expressed his surprise and regret, at an article copied into our paper of the 15th ult. on Free-Masonry. After the expressions of confidence in the general rectitude of our course, contained in his letter, we think we shall have little difficulty in convincing him, and his friends, that we did not and do not intend to deviate from it. It is a direct answer, then, to this temperate and very friendly letter, as it is to all who think at times that they see causes of exception, that we do not intend, in any one piece copied into the columns of this paper, to express our sentiments on a subject, or deny them. We trust our friends will look for these to the general tenor of our course. To be compelled to score the things which we approve, and expunge those from which we dissent, in all the reading that is gathered into these columns, would be a task to which no publishers are competent—a labor without end. Such thoughts as we utter in person, contain of course a direct declaration of our sentiments. And for the rest, the character of the work, the general tenor of the selections,

must be the rule by which to judge such things as seem exceptionable. Much of the reading is mere matter of intelligence—it may be of good, or of bad—and is not meant for a vehicle of opinion; but left for the discrimination and information of the reader.

These reflections are general, and not all intended for the case in hand, though suggested by it. But for the purpose of deciding to which class the article in question belongs, we will solely repeat the caption: "At a convention of delegates from," &c. &c., "the following resolution was passed, viz." &c. And the remarks which our correspondent deems editorial, are distinctly credited to the editor of the "Western Intelligencer."

As to the question of Free Masonry, it is a subject of local agitation. And we would remark, for the cool consideration of our Christian friends at the west, that at this distance, it is not a controversy which receives a great deal of respect or attention. Whatever is published concerning it, is published by all journals alike, as matter of general information, and without any of the extravagances of party feeling. It is read with curiosity, and a mixture of regret that any controversy should have so unhappily penetrated every rank of social order. As for ourselves, we should be sorry to believe of any human beings, one half the trumpery that is palmed upon the public, or to be obliged to deny the other. We are not prepared to discuss the subject, or entertain an opinion upon it, because we have not information. If we had, it would not be considered in keeping with the character of this journal, nor a part of Christian duty, to jostle a controversy which was linked with so much acrimonious and excited feeling. We should certainly exasperate one while we were endeavoring to conciliate another, and we are very anxious that both should take this paper. It is suited, if we have succeeded in our intentions, to all parties and all factions. The things which it professes to publish, are alike "glad tidings of great joy" to every one who will receive them. We verily believe them to be the specific allayer of acrimonious feeling, and antidote to error.

THE SAILOR'S MAGAZINE.

Five numbers of this work have now been issued, and some of our readers may have had an opportunity of seeing a specimen of it. It is one which presents peculiar claims to the countenance of our citizens, from the interesting and hitherto neglected class of our countrymen, whose well-being it consults. Particularly is it worthy of the attention of merchants and traders—all who are immediately or remotely engaged in commerce. This, however, does not embrace all who are concerned in seeing the project succeed. Our seamen constitute a large and important class among our countrymen. The active and prominent relation which they bear to the vital interests of our land—its prosperity, its security, and particularly its reputation abroad, places them in an interesting light before us. Even in this selfish point of view, how important an object is it that they should be educated and enlightened. Or at least it seems no

more than a grateful and generous division of privileges, that they should have extended to them the common means of mental and moral improvement, enjoyed in this country by all. But it is only in the eyes of those who know the character and condition of the sailor, that this enterprise swells to its true moment and bulk. Those, even, who will reflect for a moment on the frequency with which, from their mode of life, they are driven to the company of their own thoughts, and the society of their fellows, will comprehend the advantage of enlarging and refining their minds. But the vast importance of reform in their moral and religious character, is known only by such as know their habits, their exposure to vice, and ultimate abandonment.

The education and reclaiming of these men, has not escaped the eye of those, who in this age are looking up the by-paths and highways of vice, ignorance and want. A company of philanthropists have associated themselves for the purpose, as our readers know, under the title of the "American Seamen's Friend's Society." Under the direction of this Society the periodical in question is published. It is devoted to the sailor's interests, and the profits of the work, if the public see fit to cherish the enterprise, are to be there applied. The ends of this society can certainly be better promoted by having an organ of its own—saying nothing of the attention which will be secured from the sailor, by having a journal of intelligence put into his hands, which he can call his own.

The Rev. Joshua Leavitt, late of Stratford in this State, has been chosen to conduct the Magazine—and is the General Agent of the Society. To the ability and peculiar fitness of Mr. Leavitt for the station, we are happy and ready to bear personal testimony. We take pleasure in recommending the work to our readers, believing that the public have a certain promise, in this selection, of its being well and faithfully conducted. "Interfering with no other publication, its object is to bring before the Christian public, the condition, wants, and prospects of a most interesting class of the community. It will also give information of what is done for their benefit, and of the success of various Christian efforts for their social and moral improvement."

The pamphlet is monthly—of 32 pages, octavo, at the moderate price of \$1 50 per annum.

AMERICAN TRACT SOCIETY.

We are happy to notice the growing interest manifested by the Christian community in this important Institution. It may be considered as one of the most favorable signs of the times, that God should move the hearts of his children to engage, with so much zeal, in this simple and effectual method of advancing his kingdom, by the distribution of religious Tracts. Notwithstanding several denominations have withdrawn their aid from the American Tract Society, fearing, perhaps, that their own peculiarities would not be sufficiently promoted by these messengers of truth, yet the prospect has never been so encouraging. In addition to the appointment of a General Agent to the Valley of the Mississippi, containing a

population of 4,000,000, it is gratifying to state that the receipts, in donations and for Tracts sold, during the month ending Nov. 15th, amount to \$8,042 88.

A WELCH PRESBYTERIAN CHURCH.

On Friday last, says the Pittsburgh Spectator, the Presbytery of Ohio, agreeably to adjournment, convened at the Meeting house of the Welch congregation of this city and vicinity, and was constituted with prayer. Mr. David Stephens delivered a Sermon in the English language, and repeated parts of it in the Welch, from Isaiah ix. 5; "His name shall be called Wonderful." This discourse was sustained as a part of his trial; and the Presbytery proceeded, by prayer and the laying on of hands, to ordain him to the office of the Gospel ministry; and to install him as pastor of the Welch Church of Pittsburgh and vicinity.

The church, now favored with the labors of a settled pastor of their own choice, consists of emigrants from the Principality of Wales, in England. They are not numerous, but appear to be united, grateful for the enjoyment of the Gospel and its ordinances, and zealous for the advancement of the Redeemer's cause. They have built a small, but very convenient house of worship.

A HAPPY CHANGE.

Suppose, (says the Albany Christian Register) that in this city, the face of things should be changed—that our Post Office should be entirely closed on the Sabbath; our printing presses should be stopped; our stage offices, and the groceries under them should be closed; steamboats should neither leave nor arrive at our wharves; professors of religion should leave their letters and newspapers in the Post Office till Monday; our taverns refuse admittance to city customers and cigar smokers and loungers—our streets be crowded with no other persons than those who are silently walking to church; and no rattling of the stages of those men "who believe a due observance of the Sabbath, essential to the best interests of society;" no profanity heard from the lips of those who are employed, by men who believe "that in no ordinance is the wisdom of Omniscience more apparent, than in the institution of the *holy Sabbath*." That those, who are "afraid to go before public opinion," in this particular, should refuse to hire their horses and carriages to our young candidates for the State Prison, even if it should appear to be coercion.—That "those who rejoice at every evidence of increasing morality and religion," should not realize more from the use of their beasts, than on other days; in short, that the Sabbath should be sanctified according to the commandment, what would, what *must* be the consequence? It must be evident to every reflecting mind, that soon, very soon, the moral character of our city, would assume a new and interesting appearance.

On Wednesday the 19th of November, the Rev. CHANCEY LEE, D. D. was installed Pastor over the Congregational Church and Society in Marlborough, Conn.

Revivals of Religion.

REVIVAL OF RELIGION IN BRAINTREE AND WEYMOUTH, MASS.

Extract from the Narrative of a late Revival of religion in the Union Society of Braintree and Weymouth, communicated to the Boston Recorder by the Rev. Jonas Perkins.

Indications of special divine influence on the minds of the people, began to be visible in the latter part of the last year. Occasional meetings were attended by an unusual number, and were marked with serious attention. The appearance of many, on these occasions, evinced, that it was not idle curiosity, which led them to the place of worship; but a conviction that it was time to attend to their eternal interests. On the Sabbath, while divine truth was dispensed, it appeared as if the avenues to the consciences and the hearts of the hearers were open, and attending to the things of that eternal world, from which they were separated but by a temporary veil. At the weekly prayer-meeting of the church, these circumstances were mentioned as evidences of the presence of the Holy Spirit; and it appeared that several of the members had already derived encouragement from them, and were, with mingled expectation and prayer, waiting for a still more special visitation.

The inquiry-meeting had, for some months, been attended by a few individuals from different parts of the society, some of whom had expressed a hope. But inquirers now attended, who were men in the meridian of life, weighed down under a conviction that they had not believed in the Son of God, and that the wrath of God was abiding on them. The scene was unutterably impressive. It was evident that most of them felt the import of the inquiry, "what shall it profit a man if he shall gain the whole world, and lose his own soul?" Their attention being directed to the elementary truths of the Gospel, their conviction of sin became more clear and definite; they soon began to see, that it was their duty, and the indispensable condition of salvation, to be reconciled to God, repent, and forsake all for Christ; and at the same time, they appeared to be conscious, that to this condition, they were, with all the heart opposed. But in this state very few long remained, before they expressed exercises, which plainly indicated that the Holy Spirit had wrought upon their hearts with renovating power, though these exercises were usually attended at first, with only a trembling hope.

Other inquirers, consisting of different classes, joined the meeting, and as the number increased, it became necessary that a division should be made. Accordingly, those who had begun to express hope, were requested to meet on a different evening; and at these meetings, which like the others were weekly, lectures were delivered on the distinguishing characteristics of Christian experience, and the doctrines and duties of Christianity.

Since this work began, fifty-seven persons have been added to the Church—of males and females about an equal number, and of different ages, from more than three-score years and ten, to fourteen.

Some of the subjects, previously to the revival, were expecting to arrive at heaven, chiefly by virtue of their own righteousness. They had been rearing a superstructure, which they imagined already reached well nigh up to the celestial portal. But Sinai's thunders shook their foundation, and leveled their edifice. It became joyful tidings to them, "Behold I lay in Zion for a foundation, a stone, a tried stone; a precious corner-stone, a sure foundation: he that believeth shall not make haste." Others, who had been no less correct in their external conduct, and had from their childhood been taught the doctrines of grace, found that there is an essential difference between assenting to the truth with the understanding, and embracing it with the heart. Others still, had cared for none of these things, and possessed various shades of external character, but were led by the Holy Spirit to embrace, with one heart and one mind, the sacred truth, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Such has been the character of this visitation of the Holy Spirit, that all who have witnessed it, have appeared to be convinced, that it was no other than the mighty power of God. A number who have expressed hope, have not yet made a public profession; and unusual seriousness exists in the minds of others.

REVIVAL AT LITTLE BRITAIN, N. C.

Extract of a Letter to the Editor of the Richmond Visitor and Telegraph, from the Rev. Henry M. Kerr, dated

Rutherford, N. C. Oct. 29th, 1828.

MR. EDITOR,—In my last to you, I expressed a hope that I should again be permitted to send you good tidings from Little Britain. This, through the goodness of the Lord, I am now allowed to attempt. Some time since this delightful service would have been performed, had it not been for the constant calls for my little labors, in this, now, interesting section of country. But even now, I can only propose a hasty sketch, which I hope the Lord will own, to cheer the hearts, increase the zeal, and strengthen the hopes of some of his dear children.

On the first Sabbath of this month we had another communion season in Little Britain Church. It was a precious time, I trust, to many. We were permitted to receive 44 for the first time into the communion of the church. There were several others whose profession of faith and experience we had approved, and would have received, but they were providentially absent; one of which, however, was admitted last Sabbath at a neighboring communion. Thus in about four months we have received into the communion of this church 119 new members. And you will perceive that these are not only brought from "the streets and lanes of the city," but from "the highways and hedges," when I tell you that of these 23 received baptism, 12 on the last occasion: so that we can truly say, "The Lord hath done great things for us, whereof we are glad." The work does not seem to abate. Though so many have expressed their hope in the Saviour,

the number of the anxious seems to be but little diminished.

On the Monday of our late meeting, more than 50, of all ranks, ages, and conditions among us, came forward to distinguish themselves as those who felt they were sinners, and saying in their hearts, "men and brethren, what must we do to be saved?" And I am truly happy to add, that the good work appears to be spreading, with considerable power, into neighboring churches. In my last, I informed you that there were, in this county, no Presbyterian congregations, nor preachers, but myself, and those churches under my care. In another of these there are very encouraging appearances of a revival. In the neighboring county of Burke, there are several societies, and two preachers of our order. In the most of those congregations there is a considerable excitement; in some, I hope, a real revival. Last Monday we closed a very interesting season at one of them, the particulars of which I expect you will receive from the hand of Brother Silliman, the pastor. The week immediately preceding we had also an interesting meeting at one of the places where Brother Espey, a licentiate of the Winchester Presbytery, is located as a missionary, under the direction and patronage of the "Young Men's Missionary Society in the bounds of the Concord Presbytery." At this, as well as at the other place of his labors, there are manifest tokens of the presence and power of the Holy Spirit. At those two places, I think, between 25 and 30 have, during this summer and autumn, made hopeful professions of religion. A goodly number, in those places, freely rank themselves with the anxious and inquiring. Mr. Espey only entered this field in May.

It is with pleasure that I say, through almost the whole of the solemn and interesting scenes which have occurred in this section of the church, particularly among Brother Silliman's people and my own, we have enjoyed much of the efficient labors of Brother Quillin, a licentiate of the Presbytery of Holston. We hope the Lord will continue him yet longer with us, as there is so much necessity and encouragement for ministerial labors. Our field, that is so white to the harvest, seems to require even two or three more untiring laborers. Some of us have well nigh spent our strength, and many are saying come and teach us; and many others are caring for none of these things. I have been in the ministry between 14 and 15 years, and can truly say, I have never witnessed such times as these. Within the last six months, I have been present at the organization of two churches, at the administration of the Lord's Supper 11 times, and the admission of about 200 members to our communion; and yet many are perishing for the lack of knowledge, and the work of converting souls from the error of their ways, seems, comparatively, to be only commencing. May the Lord send forth laborers into his harvest, of his own choosing, and carry on his own work, in his own way, until all our country, and all our world, be filled with his glory!

REVIVAL IN GALLATIN, TENN.

Upwards of 600, or perhaps nearly 700, in

that place and its vicinity have professed religion in the course of the last ten weeks.—*West. Luminary.*

IN KNOXVILLE, TENN.

The Spirit of the Lord has been poured out in a remarkable manner in this town. About 40 persons have been added to the church since the setting of Synod, which convened simultaneously with that of Kentucky. Two weeks since, Knoxville was famous for vice and dissipation. Now the cry is, as on the day of Pentecost, "Men and brethren, what shall we do to be saved?"—*ib.*

IN LOUISVILLE, KY.

The Rev. Nathan H. Hall, pastor of the 1st Presbyterian Church, in Lexington, has recently laboured about ten days in Louisville. During his stay there, about 40 persons were added to the church on a profession of their faith and repentance.—*ib.*

REVIVALS ON THE CONTINENT OF EUROPE.

The Society of Inquiry in the Theological Seminary at Auburn, have communicated to the New-York Observer, a letter lately received from the Missionary Seminary at Basle, in Switzerland, from which we make the following extracts.

There are no such striking revivals in our country, which you speak of as often happening in yours; but yet the energy of the Gospel exhibits itself more mighty than ever; and the Spirit of God is working not only upon the lower classes of the people, but also upon the hearts of the great; so that many of these now not only are favorable to the good cause, but also be long to its supporters and promoters. Among these great of the world, the King of Wertemberg distinguished himself in favoring those who believe in Jesus Christ. He interests himself so much for Christian institutions in his country, that he has himself visited some private schools, in which poor neglected or orphan children are instructed, which he also has presented with a liberal contribution. Wertemberg is almost the most blessed country of all which are known to us, with respect to vital piety. The number of its inhabitants is reckoned to be not quite two millions; and of these it may be said, that about sixty thousand belong to the flock of Christ or his invisible church, who, however, are different with regard to forms of outward things, or what you might call the out-buildings of the system of Christian doctrine, but yet they profess one Lord and God, and do serve him alone, and worship him in spirit and truth. The means which keep this country in a state of vital Christianity, are, besides others, the many truly converted ministers, who are very careful about the plain preaching of the pure word of the cross; and in these their labors they are assisted by the faithful prayers of many members of their congregations, so that the work of the Lord is growing intensively and extensively. When changes of the heart take place, they generally do so in a hidden manner, and become evident almost only by their fruits. Conspicuous revivals are

observed in such souls as were living before in open vices.

Some years ago, a new life of God began to show itself active in the hearts of some Roman Catholic priests in the kingdom of Bavaria; and by and by they began to observe the ceremonies as by-matters, and the preaching of the saving gospel as the main point. Two of them are Mr. Lind and Gossner, who cheerfully confessed Christ and him crucified, whom their souls had found to be the Saviour of mankind. The more they freely preached the unsearchable riches of Christ, the more people were caught in the net of Gospel truth, and by earnest prayer found grace in the blood of Jesus Christ. This immediately caused a great excitement. From the neighborhood thousands flocked together, to hear that new thing, "Salvation by faith alone," preached to them. Mr. Gossner once preached the glad tidings before an assembly of about ten thousand, in the open air. These two men, Gossner and Lind, and many of those that believed in Christ, by them, had to suffer hard persecutions by the foes of the word of God, and at last they were driven away out of their country; yet they all remained faithful unto the Lord, and grew in his knowledge, so that many people, who were children of darkness, by their ministry (in Russia also whither they had been obliged to flee) became the children of light.

A similar revival took place in the Grand Duchy of Baden, in the village of Muelhausen, by the Rev. Mr. Henhofer, where about half of the inhabitants of the village, from inward conviction of the truth, left, with him, the Roman Catholic Church, and joined the Protestants.

But the most striking revivals happened in the parish of the Rev. Mr. Boos, a Roman Catholic priest, but a faithful believer in Christ. Hundreds of immortal souls were led to the same happiness, and became righteous by the grace of Christ. But he was persecuted very much, and often put in prisons, for his preaching every where caused a great excitement.—Thus it happened, that he always was stationed at other places, and every where glorious and rich fruits were evident, because he was very faithful in his office. Thus the work of God went forward till his death, which ensued in the year 1826. A great activity for the spread of real Christianity is visible among the learned; and for the advantage of it a number of such men in Germany have joined together, and are publishing a newspaper (*Evangelische Kirchen-Zeitung*), in which they militate for the divine truth, and hold forth the leading doctrines of the Gospel, and so strive to form the judgment of their readers,—a thing very necessary among the reading population, who have for a length of time been fed with books full of infidelity. (This was and still is the case in France also.) And although this newspaper has found many antagonists in such men, who do not wish that their works are brought to light, because they are not founded on the truth of the word of God, yet these defenders of the Gospel proceed the more courageously in the good work begun, believing that the Lord our God will gain the victory at last.

Another proof that the Lord is reviving the places which had been lying waste, is his having raised up in several Universities some young men, who, dispersed over different countries of Germany and Switzerland, still continue their Christian intercourse, which proves a great blessing and means of satisfaction to them.—That these enterprises to put a stop to the corruption, have already been crowned plentifully by the Lord's grace, is to be concluded from the activity and respect to the conversion of the Jews, and the Bible and Missionary Societies, which to see we have had some days ago a happy opportunity, when these Societies celebrated their anniversaries in our city. Many pious friends from Germany, France and Switzerland, assembled here during these days, to hear what great things the Lord hath done in the last year, and indeed much has been done by the help of the Lord. Three small Auxiliaries, collecting subscriptions and donations for the distribution of the Bible, and active for the spread of the word of God, in our town (which contains only about 20,000 inhabitants) have of late been formed.

In this rapid survey, many hopeful aspects will present themselves to you, but yet we cannot but tell you that very little has as yet been achieved, of what charity calls us to do. Yet almost every where the Lord makes bare his arm, and reveals the converting and enlightening power of his grace. Dear brethren! in casting a view on the work of the Lord in general, we cannot but thank the Almighty for all that he has done for his Kingdom, and that his gracious Providence has permitted us to be born in such a blessed time. May it please him to extend his kingdom much more, and to manifest his glory in our own hearts and lives, and in the hearts of all mankind.

In behalf of the missionary students in the Seminary at Basle. C. H. BONWETSON.

To the Editor of the Western Recorder.

I am acquainted with a private christian, whose health is feeble, who has had much sickness, who has always attended to secular business to support himself and family, and who possesses very little property, and is less than 40 years of age. But what of him?—I will tell you. He has been blessed as the humble instrument in God's hands, of commencing and promoting several revivals of religion, without ministerial aid. He has been directly instrumental in converting hundreds of souls, so far as we on earth can judge of conversions. Some of his spiritual children are now in the ministry. Why cannot others do likewise? Is all this to be attributed to the mere sovereignty of God? Is the government of God more sovereign, or absolute, in spiritual things than in temporal; in one want than another? And if not, does not the case of that man show that great blame rests on our churches for their unbelief and inactivity? But why is not that man a minister? I will tell you—He has not an education. Well, and have not the educated ministry any lesson of humility to learn from this case? My brethren! ought we not to think less of our acquirements in human knowledge; and more of the special daily teachings of the Holy Spirit?

From the Connecticut Observer.

LAST HOURS OF J. G. C. BRAINARD.

On Sabbath evening, the 16th of Nov. Rev. Mr. Hawes, of Hartford, delivered a discourse, in the Centre Church, from Ecclesiastes 11; 9. In the course of the sermon, an extract was read from a letter giving some account of the last days of one who resided several years in this city, who was well known and well beloved, here. It may gratify many who have felt the power of his poetic talent, to learn how he viewed the subject of experimental religion in the closing scene.

"And here said the preacher, I feel constrained to call your attention to the dying hours of one who was known to most of us, and to many much endeared as a companion and friend I allude to John G. C. Brainard, who a few weeks since, closed his mortal career, at his father's house in New-London. It is not my design to pronounce his eulogium. I wish only to lay before you some notices of his last sickness and death, that those of you, my young friends, who knew and loved him, while he resided here in activity and health, may know how he felt and acted in the season of languishing and in the near prospect of death. The statement which I am about to make is the substance of a letter which I received, a few days since, from his pastor, the Rev. Mr. McEwen, who often saw and conversed with him during his sickness. He writes thus:—

"It may be known to you that during his residence at College, a revival of religion occurred in that institution. [Yale College, and we presume in the spring of 1815.] He was impressed with a sense of his danger and sin; and according to the fond hopes of some of his companions, was renewed by divine grace. The effects of his subsequent life, were a respect for true religion, and correct speculative opinions, though the hope that a saving change was then effected, was disappointed. That after such religious sensibility he had become indifferent to personal piety, was a subject of his deep regret in his sick and dying meditations.

"Two or three months before his death, I ascertained that he was spending his days and evenings, reading the most suitable and best religious books. And such was his muscular strength (though his lungs were gone) that he continued this habit until the day before his death. Not long after I received this information, he sent his brother to me with a message: which was that though he did not know, yet that he hoped that he had experienced a change of heart; that he had been, and that he still was examining the exercises of his mind, and although he had not done it sooner, yet that he was not willing to die without giving that formal and open testimony in favor of the religion of the Gospel which his Lord and Saviour required. I called to see him. Said he "I am sick and near death, and I ought not to be very confident how I should feel, or how I should act, had I a prospect of health, and the worldly pleasures and prosperity which it would offer. But if I know myself, I would, were I well, devote my life to the service of Jesus Christ." I stated the main points of Christian doctrine.

Said he "they are scriptural, they are true and delightful to me." "This plan of salvation in the Gospel, is all that I want, it fills me with wonder and gratitude; and makes the prospect of death not only peaceful but joyous." "My salvation is not to be affected by a profession of religion, but when I read Christ's requirement, and when I look round upon my friends and acquaintance, I cannot be content without performing this public duty." He was pro-pounded and in due time pale and feeble, yet manifestly, with mental joy and serenity he came to the house of God, professed his faith, was baptized, and entered into covenant with God and his people. The next Sabbath the Lord's Supper was administered. It was wet and he could not be out. His disappointment was great. A few friends went to his room and communed with him there in this ordinance. While his father's family and others, during the scene, were dissolved in tears, he sat with dignity and composure, absorbed in the interesting solemnity in which he was engaged. In my last interview with him, after he was, at his own request, left alone with me, he said "I wish not to be deceived about my state, but I am not in the usual condition to try myself. No one abuses a sick man; every thing around me is sympathy and kindness. I used to be angry when people spoke what was true of me. I have now no resentment. I can forgive all, and pray, I think for the salvation of all. I am not tried with pain, I have hardly any outward trial." But said I, you have one great trial, You must soon part with life. "And I am willing," he replied, "the Gospel makes my prospect delightful; I have no righteousness, but Christ and his atonement are enough. God is a God of truth, and I think I am reconciled to him." I saw him no more, but was told that he died in peace.

"There is always much room to doubt as to the genuineness of all death-bed repentances. Very few, I have long been satisfied," continues the preacher, "who put off religion to a dying hour, are then brought to repentance and fitted for heaven. But we would fain indulge the pleasing hope that Brainard died a Christian—that he did experience in his own soul, those feelings and views which he so beautifully describes in the following lines,

"All sights are fair to the recovered blind;
All sounds are music to the deaf restored;
The lame made whole, leaps like the sportive hind;
And the sad, bow'd down sinner, with his load
Of shame and sorrow, when he cuts the cord,
And leaves his pack behind, is free again
In the light yoke and burden of his Lord:

'Tis somewhat like the burst from death to life;
From the grave's cerements to the robes of heaven;
From sin's dominion, and from passion's strife,
To the pure freedom of a soul forgiven;
When all the bonds of death and hell are riven,
And mortals put on immortality;
When fear, and care, and grief away are driven,
And Mercy's hand has turn'd the golden key,
And Mercy's voice has said, "Rejoice—thy soul is free!"

PRISON DISCIPLINE SOCIETY.

A meeting was held at the State House in Hartford, on Friday evening, the 21st of Nov.

for the purpose of forming a Society for this State, Auxiliary to the Prison Discipline Society in Boston. The Rev. Mr. DWIGHT, agent of that Society, was present, and on invitation from Judge WELLES, Chairman of the meeting, made an interesting statement respecting the origin and operations of the Parent Society. He was followed by Mr. TERRY, Judge PETERS, Mr. ELLSWORTH, and Mr. EDWARDS, when the meeting, having adopted a constitution, made choice of the following officers:

WILLIAM W. ELLSWORTH, Esq. *President.*
 REV. CHAUNCEY A. GOODRICH, V. *President.*
 SETH TERRY, *Secretary.*
 THOMAS C. PERKINS, *Treasurer.*

MANAGERS.

<i>Rt. Rev. T. C. Brownell,</i>	<i>Rev. Leonard Bacon,</i>
<i>T. Stillman,</i>	<i>O. D. Cooke,</i>
<i>Rev. C. J. Tenney,</i>	<i>Rev. N. S. Wheaton,</i>
<i>Rev. J. H. Linsley,</i>	<i>Benjamin Silliman,</i>
<i>S. J. Hitchcock,</i>	<i>Rev. T. H. Gallaudet.</i>
<i>Thomas Day.</i>	

CONSTITUTION.

Art. 1. This Society shall be called "The Connecticut Prison Discipline Society."

Art. 2. This Society shall be Auxiliary to the Prison Discipline Society in Boston.

Art. 3. The object of this Society is to promote the improvement of Prisons in this State, and to co-operate with the Parent Society in the improvement of Prisons generally.

Art. 4. The officers shall be a President, Vice-President, Secretary, Treasurer, and twelve Managers, who shall constitute a Board for the transaction of business, any three of whom shall constitute a quorum.

Art. 5. The President, in his absence the Vice-President, and in the absence of both, the senior Managers present shall preside at all meetings of the Society and of the Board. The Secretary shall record all proceedings of the Society and of the Board, and correspond in their name. The Treasurer shall pay over all monies to the Parent Society when directed by the Board.

Art. 6. Any person may become a member for life by paying at one time \$10; and a member by paying not less than \$1 annually; and those persons shall be members of this Society who are members of the Parent Society.

Art. 7. Meetings of the Society shall be held annually at Hartford and New-Haven, alternately, during the session of the General Assembly at those places. The time and notice of such meetings, and of the meetings of the Board shall be arranged by the Board; and the proceedings and reports of the Society shall be transmitted to the Parent Society from time to time.

Art. 8. This Constitution may be altered at any annual meeting of the Society, by the vote of two thirds of the members present.—*Conn. Courant.*

COLONIZATION SOCIETY.

The Board of Managers say that, "there are now more than four hundred 'free persons of color,' in various circumstances, and of various character, but generally respectable, for whom applications have been made to the Society to convey them to Liberia, and who are desirous

to go; very few of whom are able to pay their expenses across the Atlantic. In addition to these, applications have been made for about a hundred at Norfolk, Richmond, Petersburg, and Lynchburg, (Va.) most of whom have already thrown themselves out of business for the purpose of emigrating, and must unavoidably make great and ruinous sacrifices unless they are conveyed forthwith to Liberia. Their case, though perhaps they have, by their precipitancy, committed a mistake, calls emphatically for assistance, as well as sympathy.

"Of slaves there are now more than two hundred, whom their masters have declared their readiness to liberate, the moment the society will convey them to Africa."

Public meetings have been called in Washington, and Georgetown, to consider the claims of this Society,—and it is sincerely hoped that very many of our fellow-citizens will imitate the examples of liberality mentioned in the following article from the National Intelligencer, BY GIVING ACCORDING TO THEIR ABILITY. *God loveth a cheerful giver.*

Subscriptions to the Colonization Society, on the plan of Gerrit Smith, Esq. of Peterboro', N. Y.

It will be recollected that this gentleman, several months ago, resolved to pay the Colonization Society one hundred dollars a year for ten years, provided ninety-nine other individuals would subscribe in the same liberal manner. The Board of Managers, we learn, are about to make special efforts to carry into effect the plan proposed by Mr. Smith. Though it has, heretofore, been impossible to make this effort, several individuals have already come forward in this generous enterprise.

The following are the names already on the list:

Gerrit Smith, Esq.
 Jasper Corning, Esq. of Charleston.
 Hon. Theodore Frelinghuysen, Newark, N. J.
 John T. Norton, Esq. Albany, N. Y.
 E. F. Backus, New-Haven, Conn.
 A gentleman in Mississippi.
 Matthew Carey, Esq. Philadelphia.
 Jonah Bissel, Esq. Rochester, N. Y.

From the London Tract Magazine for October.

LETTER FROM PRINCESS METSTCHERSKY.

The late Rev. Legh Richmond presented a copy of his "Young Cottager" to Princess Sophia Metstchersky, who first translated the Tract of the "Dairyman's Daughter" into the Russian language, and he received from her Highness the following answer.—This noble lady's time and influence are consecrated to the cause of Religion, and many instances are recorded of her usefulness, particularly in the circulation of Tracts.

"Reverend Sir—I have been hesitating for some days if I should stop to answer you till Mr. Pinkerton would be here, in hope that he would help me to express my gratitude for your kind letter and valuable present, in proper time; but I am afraid it would be too long, and you will perhaps suppose me indifferent and ungrateful, so I venture to send you my bad English without correction.

"Remember, dear sir, that I am but a scholar, a very new one, and quite unfit to correspond with such a man as you; though my soul is capable of loving you as a brother and friend in Christ Jesus, and of

admiring you as a chosen servant of his, a vessel unto honor, sanctified and meet for the Master's use, and for the edification and comfort of his children. Yes, Sir, I hope I am united to you in one body and soul, which is Christ Jesus the Saviour: and I say, with little Jane, that I am happy to be the smallest and lowest of all his members. How much I delighted in reading this narrative! how wonderful the grace of our Lord! how happy the country where children are brought up in the fear of God, and taught so young to love and serve the Saviour! What an eminent Christian! so young a child! But this is neither to be taught nor learned. He alone can give it who is love itself, and who purchased us to himself by shedding his precious blood for us. Oh, sir, you do not know, perhaps, to what an unworthy being you wrote. I have passed all my life in the ignorance of Him who died for me, without love to Him who loved me first, and sought me out, when I hastened so my ruin in a life of enmity to my God. He sought me out, and mercifully sent his servant Pinkerton, to open my eyes and my ears to the power of his word, so that I plainly see now what a sinful wicked creature I am; what a gracious merciful God to offend! and how kind and always ready and willing to receive us, our Saviour Jesus Christ is, and always will be! How good he was to me, sending such a meek, patient, loving as the worthy Mr. Pinkerton proved to be during his living in my family. What a life of disgust it must have been to a man of his distinguished merit to bear with the caprices and wickedness of a spoiled, ignorant, and proud woman; but charity seeketh not her own, is not easily provoked, beareth all things, hopeth all things, endureth all things; charity never faileth; I have had an evident proof of it in my dear friend and instructor. But I must stop, and ask to be forgiven for having written so much. My heart opens at the voice of a friend, and then I speak out of the fulness of it. Excuse me, then, sir, for intruding so much upon your time. Pray for me that I may come in faith and grace to the happy day in which I shall be enabled to join you in joyful hallelujahs, and eternal praises of our heavenly Father and divine Saviour. Oh, may his peace always be with you! Receive with indulgence, dear sir, my hearty thanks: and in the assurance of the sincere esteem and high regard with which I am your much obliged and obedient

"P. SOPHIA METSTCHERSKY."

TRACTS IN NEW-YORK CITY.

As a distributor was passing up one of the Slips, a middle aged man came across the street, and asked for a Tract. Do you really want it? said the distributor. "Yes I do," he replied; "I need one; I am a poor sinner." Are you serious? said the distributor. "I am indeed," replied the man; "I feel my need of religion." He spoke with much feeling, and received a Tract with great thankfulness.

An intimate friend of my early days (says a distributor,) called on me on Sabbath morning, as I was preparing to visit my section, and after the usual salutation, I told him my business, and invited him to accompany me. He consented. As we passed from house to house, distributing our "messages of truth," he remarked, "I am surprised to see sailors so ready to receive your Tracts. I supposed that very few would accept them."—During our walks we called at a house, and inquired of the woman, an elderly lady, if she kept a seaman's boarding-house. She said she did not; but readily took some Tracts. Her countenance brightened, when she told me that she hoped

two of her daughters had recently become partakers of the great salvation. Christ, she said, had been precious to her own soul for many years. I told her it gave me unspeakable pleasure to meet, so unexpectedly, a sister in the Lord. At the close of this interesting interview, I turned to my friend, who had been standing by, and discovered tears flowing profusely from his eyes. Although I have reason to fear he is "far from Christ," I had sufficient evidence that what he saw and heard produced a deep impression upon his mind, and I pray God that it may be lasting.

Sometime since a distributor supplied a vessel bound to a foreign port, and remarked to the Captain, that after his return he should like to hear how the Tracts had been disposed of.—The vessel has recently arrived in port, and the following is an extract of a letter received from the Captain, dated

On board ship—from St. Petersburg, Oct., 1828.

They [the Tracts] were first given to the crew, who, I believe, read or heard them read; and when we arrived off the Orkney Islands, we were boarded by some fishermen who came from the Fair Isle, where they resided, in boats, to barter their fish and other things for such articles as we had. And to my great surprise, they inquired for Religious Tracts; for which they offered any thing they had, in return:—and when we gave them all we had to spare, it seemed their hearts would almost overflow with gratitude. They told us they had no settled ministry, but that two ministers of the Gospel had visited them, and much good seemed to have been done. There was a great awakening among them, and many were asking what they should do to be saved. In fact, sir, I think your Tracts have been put into needy, as well as faithful hands, and that your labor has not been in vain in the Lord. May God add his blessing to all the means that are used for the conversion of sinners.

Obituary.

DIED,—In this city, on the 22d ult. Rebecca Goodell, daughter of Mr. Philo Bradley, aged 6 months; on the 25th, Miss Mary Lyman, aged 77; on the 26th, Widow Lois Hibbart, aged 70; same day, George, son of Mr. Marcus Merriman, Jun., aged 8.

At Oxford, Mrs. Nancy Bradley, aged 43, wife of Mr. Merritt Bradley.

At Wallingford, Widow Hannah Humiston, 92.

At Winstead, on the 13th ult. Matthew T. Russell, Esq., aged 68, a deacon of the North Congregational Church in Middletown. Mr. Russell graduated at Yale College in 1779, and was afterwards a Tutor in that institution.

At Middletown, on the 24th ult. Mr. Orren Sage, 34.

At Danbury, on the 20th ult. Mr. Jacob W. Stewart, aged 64.

At Champlain, N. Y. Mrs. Sally Hubbell, wife of Silas Hubbell, Esq., in a sudden and unexpected manner. And in two weeks after, George Hubbell, their youngest son, by the kick of a horse.

At Stratford, on the 24th ult. Col. Aaron Benjamin, aged 71, a meritorious officer of the Revolution.

At Norwalk, Mr. Joseph B. Isaacs, aged 21.

At Fairfield, Mr. Ebenezer Hall, aged 60; Mr. David Meeker, aged 73.

At Norwalk, on the 19th ult. Mrs. Betsey Burrall, aged 41; on the 22d, very suddenly, Rev. William Wilcox, of the Methodist Episcopal Church, aged 40.

Poetry.

For the Religious Intelligencer.

FOR A BLANK PAGE IN A DAUGHTER'S BIBLE.

THAT holy book, o'er which from ancient time
Meek Penitence hath pour'd the prayerful breath,
And Knowledge bow'd to Charity sublime,
And Nature arm'd her for the strife of Death,
And trembling Hope hath caught the smile divine
Of heaven-descended Faith,—that holy book is thine.

Here search, my daughter, with a sleepless eye,
Where plants of peace in bloom celestial glow,
Breathe from thy gentle soul the contrite sigh,
And bid its deep, unsullied fragrance flow
To Him who shuts the rose at eventide,
And opes its dewy leaves when morning sunbeams glide.

Thou prompting Spirit! touch her youthful breast,—
Guide all her steps through life's eventful lot,—
That when on this brief earth her mother's part
Shall be to moulder, nameless and forgot,
She, in her Saviour's panoply may rise
An angel, o'er the arch of these sublunar skies.

H.

EXCHANGE OF THE RIGHTEOUS SOUL.

THE rescued being of a day,
Escap'd from time's tempestuous shore,—
Say! what would tempt again to stray
Amid the rocks that barr'd his way,
Where surges roar?

What charms of earth, with magic lure,
His chasten'd fondness could restore?—
Her glittering hopes, and gifts impure,
May bribe the spirit to endure
Her yoke no more.

H.

THE EFFECTS OF KINDNESS.

When a certain parent made his will, he said, I leave such an estate to my oldest son, though he has been a very disobedient and wicked child, and though I am fearful that he will misapply it. This act of unexpected kindness, so deeply affected the son, that he burst into tears, and said, "God forbid I should;" and from that time he became a new man.

And did this gift of an earthly estate, which he could possess but a few years, and must then leave forever, produce such an effect upon him, and melt a heart long hardened by sin? And can my readers peruse the Bible, and there read, that "God so loved the world, as to give his only begotten Son," though he knew thousands would abuse his gift, "that whomsoever believeth in him should not perish, but have everlasting life," and not beg of God to give his Holy Spirit, that they may become new creatures in Christ Jesus?

Learn also to intermingle kindness with reproof. Had not kindness accompanied the hint the father

expressed, his son's heart would probably have remained hard and unfeeling; and let the tongue of the reprover be dipped in oil, if he would have his words enter the heart. And let it be our daily care to profit by the kind reproofs and remarks of others. "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear."—*Imp. Mag.*

ASSURANCE.

Assurance is not to be obtained so much by self-examination as by action. The apostle Paul sought assurance chiefly this way, even by "forgetting the things that were behind, and reaching forth unto those that were before, pressing towards the mark for the prize of the high calling of God in Christ Jesus, if by any means he might attain unto the resurrection of the dead." And it was by this means chiefly that he obtained assurance. "I therefore run, not as uncertainly." He obtained assurance of winning the prize, more by running than by considering.—*Edwards.*

A SAD MISFORTUNE.

A farmer from — county, (Va.) a few weeks since, embarked from the mountains for the low country with a cargo of whisky—Dr. Beecher's "liquid fire," intending to furnish the good people of the eastern shores with their annual *quantum sufficit* of this universally approved Panacea, and fill his pockets with cash, into the bargain, by the speculation. He "waggoned it" many a weary day—found no sale, or but a very poor one, at best, for his cargo, and finally returned much disheartened at his ill success. He complained sadly that he could do nothing, for he had fallen, he said, every where he went upon a string of these Temperance Societies."—*Vis. & Tel.*

Flatter not yourself in your faith to God, if you want charity for your neighbors; and think not that you want faith to God; where they are not both together, they are both wanting; they are both dead if once divided.

An atheist is got one point beyond the devil.

A lie has no legs, but a slander has wings.

A liar is a bravo towards God, but a coward towards men.

A promise against law or duty is void in its own nature.

A careless watch invites a vigilant foe.

A wise man may look like a fool in fools company.

A wise man is a great wonder.

All vice insatuates and corrupts the judgment.

Letters received at the Office of the Religious Intelligencer during the week ending Dec. 3d, 1828.

D. B. Lyman; J. Hubbard & Co.; Rev. James Porter; Matths. Day; Joseph Terry; Wm. Seavor; Rev. C. Thompson; Almond Luce; Julius Porter; Rev. Ira Hart; A. Munro; C. S. Dunning; John G. Stanley; D. & J. Ames; Lyman Root; Robert Bedney.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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